LUES VENEREA.

WHEREIN

The Names, Nature, Subject, Causes, Signes, and Cure, are Handled.

Mistakes in these discovered, Rectified; Doubts and Questions Succinctly Resolved.

BY

JOHN WYNELL, M.D.

Desidia & Luxuria, hæc duo prius in Græcia corpora vitiârunt, deinde apud nos afflixerunt!— Eum rectè curaturum esse dicunt, quem prima origo causæ non fefellerit— Alii putant interesse, non quid morbum faciat, sed quid tollat. Celsus.

LONDON,

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MVSEVM
BRITAN
NICVM

To my deservedly honoured Friend, James Boevey, *of* Upper-Chelsey, *Esq.*

SIR,

IT is the Sanction of long-liv'd Custom, that no one appear to publick view, without Dedication to some considerable Friend. And while others affect to chuse Nobles by Nativity, and mutable Titles; I, one Noble by Nature, and a better portion of her endowments, the most primary, true and immutable dignity; which is not, *in honorante*, nor in the power of Men or Laws, to give or take away; but immures it self in your Prin-

ciples, and ſheds its beams of love and favour on all ingenious men (known) of what faculty ſoever. Sir, Bountifull Nature (to give an inſtance of what ſhe can do) hath beſtow'd on you (not laviſh'd) much more than a child's part, (the leſſe ſhe hath for ſome others, for her ſtore is not infinite.) I write not this to make you known, whom all *Europe* knows already: Much leſſe would I offer dirty Wits an occaſion to ſlurre you, by this Dedication, as if the Argument enſuing ſpake your diſeaſe, and therefore fitteſt for your view, ſtudy, and countenance. No, Eagles are not wont to prey on carrion. Great minds, ſublime fancies, (furniſhed with

Arts,

Arts, Tongues, enriched with the advantages of Travell, kept in buſieſt ſpeculative employments; I ſay, Great Souls, (whoſe activity the locall world is too narrow to circumſcribe) are above theſe carnall ineſcations, & leave them condemn'd to thoſe, whoſe ſouls dwell in their ſenſes. This Treatiſe hath lien in broken papers ſome years paſt, (penned for private uſe) and had never ſeen more light, but by your encouragement. And now, being got abroad, firſt offers it ſelf to you, to pay its birth-duty and reſpects for publick freedom. It lies in a ſmall bulk, and without Rhetoricall ornament; for, it intends the diſeaſed, to make them known

to themſelves; appales to abide the narrow ſcan of your curious fancy, which knows neither bonds nor reſt, (the more's your danger.) For, let me tell you, Sir, you have a mind, (whom to ſupply with neceſſary animal-ſpirits) is able to depauperate the moſt juſt and equilibrious Temper. And provident Nature will ſtore her Head-quarters, and not fail to ſend enough to her Court and Univerſity, though the lower Towns and Villages of the Microcoſm fail and pine for it. For the animal-ſpirits luminous and ætherial, (fit to irradiate the ſoul's commands through the imperforate Nerves) are raiſed out of the Vitall (in the *Plexus Choroides*)

roides) by further elaboration; whence Nature amaunds the more foeculent part to the sewers of the Brain, and the residue by the veines to the Heart, for further concoction. Hence, the weak and depopulate bodies of busiest minds. Hence, those troublesome floods of rheums and destillations in them, whose nature delights to dwell largely in the Animals, (especially, *quibus natura mater, fortuna noverca.*) And such would be your condition, did not Fortune and Prudence conspire, to prompt you a more elegant and defœcated diet to prevent it. But what do I, setting up my Candle to your Torch, casting my Mite of advice into the Trea-

ſury of your prudentiall Rules? Your Tongue and Pen drop little elſe, and your loving Soul can do no leſſe, than to publiſh and enlarge the ſtock of Learning, with your methodicall Digeſts.

All the divertiſement that *I* ſhall further give your ſerious employment, is, to ſignifie and aſſure you, that I am,

SIR,

Your affectionate Servant,

JOHN WYNELL.

Dareſm-Yard 3d Nonas Decemb. 1659.

To the Reader.

Reader,

BEfore thou enter the Treatiſe following, peruſe well this Epiſtle directed unto thee; wherein thou haſt, 1 The Occaſion, *that induced the penning and publiſhing of it. 2 My* Scope, *or End therein. 3 The* advantagious Uſe *that thou maiſt make thereof.*

1. *The* Occaſion *was made up of theſe* Obſervations *following. 1 Of the ſtupendious* grouth *and* ſpreading *of two depopulating diſeaſes, the* Venereous, *and the* Scurvy: *And (enquiring thereupon into their effects, in the yearly Bills of Mortality) I found them ſo benign, that it gave me occaſion to admire the myſtery of concealment. I obſerved the* Conſumption *(in this ſulphury aire) to have ſlain its thouſands; and the* Venereous diſeaſe *ſcarce its hundreds. I concluded thereupon, that,*

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Latet dolus in generalibus, *Conſumption's back is broad enough to bear ſuch mocks. I perceived alſo, that the* Scurvy *had ſcarce a conſtant name in the killing Catalogue, (though it deſtroy more than any ten of its fellowes) but the* Dropſie, Feavours *of many kinds, &c. have great numbers dead at their feet. I concluded thence, that,* Filiæ devorârunt matrem. 2, *I obſerved the* mortality and pining of great, noble, and generous Families, *their generations gaſping, and ſoon run out, one treading on the heels of another, which gave me to enquire what ſhould be the occaſion. And guiding my thoughts by that rule,* Cauſa & Effectus ſunt ſimul; *I accuſed their pampering diet, effeminate education, præmature marriage, indiſcreet covetouſneſſe, in taking a weak, crooked, rickety woman, (for her Portion) to be* mater familiâs. *But my thoughts (reaſoning againſt the ſufficiency of this enumeration, as not of ſufficient conſideration) carried me with greateſt reaſon to their diſeaſes. And finding the Venereous diſeaſe amongſt them, (as in its head-quarters) I was ſtrong in my conjecture, that*

this

this (traduced in the ſeed of parents, and milk of nurſes, hindring nature in accompliſhing her intention of perfection) hath brought this calamity on great Families. Hæret ſemini lethalis arundo. 3. I obſerved further, that hereby, one principall end of Marriage, (to propagate a ſtrong, healthy, and numerous poſterity, fit to traduce the being, name, and memory of parents, to ſuch an eternity, as their mortall condition is capable of) was much made void. For (in this wanton, painting, patching, perfuming, Iſſuing age) a man knows not whom or what he takes, to himſelf or his ſon, in marriage, a bleſſing, or a curſe. Whereby not onely our own bodies are endangered, damnified; but poſterity, primarily, fundamentally, corrupted, extirpated; hearts of yoke-fellowes alienated, jealouſie let in (of non-faithfulneſſe after, having loſt their girdle before:) and indeed, an uncomfortable life together, becauſe they cannot aſunder, (like two dogs in a chain, ever ſnarling) and all becauſe abuſefull deceit in the marriage, Manet altâ mente repoſtum. And now, no ſecuring evidence from

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the Hymen (*as amongst the Jews antiently*) *being found*; *Nature now in formation, rarely placing any such transverse membrane*; *the weeping breach whereof may assure the husband, he is not deceived in his choice.* 4. *I observed also, that all pretenders to Physick, gave out a more than ordinary skill in the Venereous Cure*; *yet, scarce one patient of ten went off from them sound,* (*as by relapse it too ordinarily appears.*) *I was therefore led to believe, that either the ignorance of the disease, or shamefac'dnesse to discover it, made them carry it about them too long*; *or the ignorance of such as they applyed unto, or the impatience of Patients to bear a cure, gave the disease this advantage. For, though by palliation, the dolorous Symptoms were baffled*; *yet, the virulent cause was left in the dark, deep in their spirits and bones, and made future work for the Physitian. Hereby their Patients are deceived, who* (*not being able to judge*) *think better of their recovery than is meet and safe*; *and find by sad experience, that* (*the next evoking season*) *the disease* (*getting strength, by lying in trenches*) *breaks*

forth more dangerously, than was its first onset.

2. *My scope therefore in publishing this little Treatise, is, to present a good office to my Nation, by entring the lists with this Champion; who (by trampling on such eminent members of it) abates its grandure, and bids defiance to all the boast of Remedies in the Common-wealth of Physick. Therefore, since* publicos in hostes quilibet homo miles; *I sent out my Scouts, that I might acquaint my selfe with the enemy in all his motions. I enquired after an Army that would not run, untill they had broken his pride. I considered, how I might cut off provisions, supplies, recruits; and finally, how I might engage the Enemie's whole body, untill I had cleared him of all the coasts and quarters of the Microcosm. Whereby I conceived, I should deserve well of my suffering Country-men; by not suffering the grandure of the Nation to lie trodden under the foot of a proud stranger, and I stand by as an idle spectator. And since this Enemy plaies small game also, and is come down so low as on the Spinster; I have therefore made*

made him ſpeak plain engliſh, (not without due reſpect to modeſty, and better underſtandings) that ordinary capacities may be able to judge of their owne condition by their owne light; and in ſeaſon look out for reliefe, before captivity, and the further enervation of a valiant Nation.

3. *The* advantagious uſe *of theſe papers, either reſpects all, that, having been in unknown Hypocauſts, have any reaſon, from peruſing this Treatiſe, to ſuſpect their bodily condition) to deal prudently for themſelves, by ſeeking reliefe in ſeaſon. Or eſpecially, ſuch as intend marriage, and the bleſſings of it; that they get them bodies made fit for marriage. For though they know their owne perſonall integrity, yet what lurks in their humors from parent's ſeed, or nurſes milk-, they are ignorant of. And, however no preſent ſymptoms thereof diſcover it to themſelves, much leſſe to others; yet the* fomes *of it, (oft and long lying obſcure) doth traduce a preſent defilemen: in generation to poſterity. And (by marriage-duty) that latent diſpoſition is urged to break forth the ſooner, (and will without*

ſuch

ſuch ſtimulation make it ſelf known in time.) And though the purſuance of this Advice may queſtion their Honour, yet it provides for their owne, and poſteritie's ſafety, which all wiſe men highly value.

I have read many Authors on this argument, and found ſatisfaction in none, (or this Treatiſe had been ſilenc'd.) I perceive, that on this (as on other Subjects) they too much tread in the ſteps of their Anceſtors, and reſt in their dictates without further enquiry; (ſwelling their volumes with tranſcriptions into their owne methods) which ſerves to fill Libraries with much paper, yet few Books. But every man's breath will ſmell ſomewhat of his diet, and after-ages can but inventis addere; *which hath been my endeavour throughout. And though I write in Engliſh, that all may know their condition of body, (as is fit) yet have I not ſet bogglers at work on the Therapeutick part, of which they are uncapable. If in this ſervice I am accepted; then maiſt thou, ere long, expect another Treatiſe, Of the Scurvy, (if an abler Pen (which were ve-*

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ry acceptable) or want of leisure prevent me not.) Wherein the Presse hath failed, thou maist excuse: but wherein I have erred, or come short, (if the more learned shall candidly correct or supply) it (tending to the advancement of health, and of the Commonwealth of Learning) shall be friendly taken by,

Thine health-Servant,

J. W.

LUES VENEREA.

Wherein its Names, Nature, Subject, Causes, Signs, and Cure, are handled.

The mistakes in these, discover'd, rectified; and many Doubts and Questions, succinctly resolved.

CHAP. I.

The Præface.

THat *Africk* is never without some new *Monster*, nor *England* without some new *Disease*, as strange & monstrous, is a truth that needs no proof. But the proper reasons hereof are hard to find, and doe lesse

appeare. Some send as far as the Starrs, and accuse the inclemency of their influences; Others go no farther then the Kitchen, and accuse our diet of too much variety and change from the plainenesse of the Antient healthier times, & our new inventions of Sperm-firing Cookery. But a Christian looks yet higher, to the displeasure of God, at the new and horrid sins of man acted by the body, chastised and marked out by new and unheard-of diseases, of which this is one.

Before the yeare 1493. this disease never gave a visit to *Europe*, kept its own region in the then unknown Western world, where it was Endemical. Thence (as 'tis storied) the followers of *Chr. Columbus* returning brought it, and gave it to the *Italian* women, and they to the *French* Souldiers at the siege of *Naples*. *Sua simul pudenda et pudendam morbum communicarunt.* After that siege, the *French* returning, brought it to those that were or should be their wives; from whom they received a malevo-

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lent benevolence. And when it was come so near us, we (that delight to imitate the *French*) tooke their faults and their fashions together. And this disease (liking this fertile Soyle) amongst us brought forth a dreadfull encrease. *Brassavolus* observed long since 234 severall differences (accidental he meanes); and, amongst us, scarce in two severall bodies hath it the same face and phænoms, so strangely, (in the effects and symptoms) did it soon appear, and therein the wrath of God. And that this is to be looked on as the most considerable cause of its grouth in *France*, and *Italy*, and plentifull spreading amongst us, we shall easily be induced to beleeve, if we consider, that (when first this Pest began to break out there, and became more spreading of late here) the wickednesse of man encreased. Great warrs, and of long continuance, were moved by mighty Nimrods, heat

of blood, brought forth heat of luſt, the inſatiability whereof was puniſhed by this new Peſt.

But not to ſtay the reader on the provoking cauſe (or the avenging hand) I ſhall next lead him to the beſt Definition of this diſeaſe that I can finde, that it may appear by its Eſſence, after I have given it its name.

CHAP. II.

The Names.

WEE commonly (knowing whence we had it) call it the *French Pox*. They for the ſame reaſon (for none take pleaſure to owne it) intitle it the *Neapolitan*, *Italian*, or *Spaniſh*. They again whip the vagarant, give it a paſſe-port and ſend it to the place of its birth, calling it the *Indian* diſeaſe. Some again, (obſerving how ill it is taken by each

each Nation, (that it ſhould take the name of its Sire from their Country) have found or made a name for it, (from its firſt quarters commonly) and will have it called *Pudendagra*. But (that word bearing no modeſt Engliſh Tranſlation) we, without ſlurring any other Nation, as making them reputed fathers of the common Baſtard, (and knowing our ſelves) do chooſe rather to call it the *Venereous diſeaſe*; or, (in contradiſtinction to the *Variolæ*) the *Great Pox*.

And there is no leſſe diſſent and claſhing, amongſt Authors of the firſt note, in defining its nature, than in aſſigning its name; which comes to paſſe, by the deep ſilence and darkneſs of the Antients, in that they had no light from the Fathers of Phyſick, to ſtay and be a *Baſis* to their thoughts. And therefore I ſhall take my liberty alſo, and give you its nature and being, thus.

CHAP. III.

The Definition.

THe Venereous diſeaſe is, *A præternaturall Affect or Diſpoſition of man's body, primarily, and of it ſelf, hurting or offending the Naturall Operations (and thence the Vital and Animal) from a cauſe or reaſon occult or unknown.*

I call it an *Affect* or *Diſpoſition*, not in a ſtrict ſenſe, as oppoſed to Habit, (as if I thought it eaſily removed) but in a large and generall ſenſe, ſuch as may imply Habit as well as Diſpoſition. For this Diſeaſe in weaker and more depravable conſtitutions, becomes ſo rooted, and hath committed ſuch waſte in the Vital and Animal ſpirits, and induced ſuch an Atony on the whole Microcoſm, as may admit Palliation, but not Cure. I call it

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Præternaturall, in oppoſition to naturall, ordinate, and preſerving diſpoſitions. And, *Of man's body*; for there is no diſeaſe of man's body, (this excepted) but is common to them with beaſts; but this befalls mankind onely, (more luſtfully inſatiate than the beaſts themſelves). I ſay farther, That it *hurts and offends the naturall operations*; it being proper to ſuch as labour under this diſeaſe, that ſome naturall operation be offended. And I call them *Naturall*, (retaining the old received diſtinction) in oppoſition to Vital and Animal, as ariſing from the Vegetable faculty, (which the *Stoïcks* called *Nature*) amongſt whom, Nutrition, Augmentation, and Generation, are contained, and ſuch other operations as ariſe from, and are ſubſervient to them. Now, there is a three-fold hurt or offence done to any operation, *viz.* Abolition, Diminution, and Depravation. And,

in this diſeaſe, the operations are evidently depraved: I do not ſay, they are not diminiſhed, but they are alwaies depraved; and as far as they are diminiſhed, it comes on them by depravation. Then I ſay, *Primarily, and of it ſelf*; becauſe, though the Vital and Animal operations be alſo (and ſpeedily) offended; yet it is Secondarily, and by reaſon that the naturall operations were firſt offended; and ſo, not as Animals and Vitals, but as Natural bodies, have they their firſt injury. Laſtly, I ſay, *For*, or *from a cauſe or reaſon, occult and unknown.* To diſtinguiſh this from other diſeaſes, concerning whom, it appears, whence, how, and when, the operations are iujured, either by diſſolution, or corruption, or ſome other manifeſt way. But, how this diſeaſe wounds the operations, is very obſcure, and we hardly find words to expreſſe, what we conceive of it.

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And though in the diſeaſe, ulcers, and gummy tumors do appear, and other loathſome ſymptoms, (as in the Chapter of Signs more at large); yet theſe are not the diſeaſe it ſelf, much leſſe the cauſes, but the effects. I deny not, that the effects do appear, and oft do, where the true nature, reaſon, and cauſes thereof, lie in the dark. If I ſhould call theſe ulcers and tumors, the diſeaſe, by a Metonymy; yet even in them is found, that which reaſon but imperfectly, much leſſe ſenſe, can know: For we do not find them cured by ſuch remedies, as give the effect by their firſt or manifeſt qualities, or by any remedies, taught by the Antients; but by other remedies, and ſuch as are new, and were unknown unto them. Neither let this ſeem ſtrange, to affirm, that there are diſeaſes, whoſe nature, cauſe, and formall reaſons, lye obſcure; for the evidence of this is

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prepared, and plainly made out to our hands, by learned *Fernelius*, *De abditis rerum cauſis*, from the Monuments of the Antients. And thus much for the deſcription of the *Diſeaſe Venereal.*

If any object, that I have penned a Treatiſe, to make a diſeaſe better known to my Countrymen, labouring under it, or in danger of it; and that I do in the iſſue reſolve all, *in rationes incognitas*, occult operations, which are *ignorantiæ aſyla*. I anſwer, That of many things we know the *quod ſit*, not the *cur ſit*. When the Objectors can give me the reaſon of the ſtrength of the Neather-jaw; of the Load-ſtone's work and impotency; of the Compaſſe, its variation and ſtupor; of the motion of the Sea and Winds; of the production of the Stone and Worms; of the forms, and their tranſmutations in bodies mixt; of the cauſes and reaſons of operations in peſti-

lent diſeaſes; By that time, I ſhall further ſatisfie them. *Qui nil dubitat, nil didicit: & maxima pars eorum quæ ſcimus, eſt minima pars eorum quæ neſcimus.* Shall the learned'ſt Lights of the Apollinæan Art, (called to ſet forth the cauſes and reaſons, of the Stone and Worms, in the ſeverall parts, ventricles, and cavities of the body; and being urged by ſtreſſe of argument) fly (to defend their opinions) to *Spiritus lapideſcens & lumbriſicans*, as the Efficient cauſe; and *Materia lapideſcibilis & lumbriſicabilis*, as the Materiall? Shall thoſe *Heroes* (in ſhewing the reaſon of peſtilent and malignant cacoethicall diſeaſes) fly to a cauſe, *quæ agit tota ſubſtantia*, the *Aſylum ignorantiæ*? Then, what excuſe or plea could my ignorance and madneſſe have, if in ſo learned an age, I ſhould tell the world in print, that I knew any thing ſo comprehenſively, as that I were ignorant of it in nothing; Where-

Whereas, there are more depths of nature in a little Gnat, then the learning of the World ſhall ever attain in this mortall ſtate. And he hath gone far in knowledge, that knowes his owne ignorance; And hee's unworthy to know more, that is aſhamed to confeſſe it. And ſo much, by digreſſion. From the Definition, I ſhall come to the Subject of this diſeaſe, and then more diſtinctly to the Effect it ſelf; which, (though they have been touched in the Definition,) yet being moſt conſiderable parts, require a particular hand.

CHAP. IIII.

The Subject of the Venereous Diſeaſe.

AND that I take to be the humors (and ſpirits) primarily, and

and (by their circulation), and disperſing themſelves throughout the body) there is no part ſecure from being, ſecondarily, the ſeat and Subject of it. Why the whole body is not alwayes afflicted of this diſeaſe, but the Members of generation, the mouth, and inſtruments of ſenſe and motion; no greater reaſon can be given, then the tenderneſſe of thoſe parts, their impotency to reſiſt ſuch an enemy, and their exquiſite ſenſe. That the humors firſt, and next the ſpirits, are the chief ſeat, this amounts to a reaſon undeniable; that the diſeaſe ſo ſpeedily ſpreads the whole body. Beſides, the ſpirits having their chief reſidence in thoſe parts, (the genitalls, and ſeminary veſſels for generation,) the Liver, (according to old opinion) and the Veines, heart and maſſe of blood, (according to the new) and in the head for ſenſe and motion; theſe parts muſt needs be firſt, and more

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taken of this diſeaſe, then the outward parts, which with their nouriſhment muſt of neceſſity, afterwards, ſucceſſively have this defilement conveyed unto them alſo. Neither may any one think, that the humors and ſpirits are no living bodies, and therefore, not the ſubject of this diſeaſe; Though I could grant the conſequence, yet the Antecedent can never be made good. For can they be the firſt receivers, inſtruments, and conveyers of Life unto the other parts, and yet have no life in themſelves? Are they nouriſhed, augmented, diminiſhed, (which are properties of living bodies) and yet be no living bodies? We conclude then, the humors and ſpirits to be the ſubjects of this diſeaſe; For they have the requiſite conditions of a true ſubject, which are theſe: That primarily, and of themſelves, and not by the intervention of any other, and alwayes, while the diſeaſe abides

bides in the body, it is ſeated in them, though not alwayes in them onely. The truth of this opinion, you will the more reſt in, and with the greater evidence; if I avoid the pretended claime, that other parts of the body are ſuppoſed to have, to be the ſeats of this diſeaſe. There be three opinions only, amongſt many others, which are worthy to be taken into this conteſt.

For ſome have ſeated this diſeaſe in the members of generation; others in the Liver, and a third ſort in the Head. Firſt, Reaſon and experience both, will diſcharge the Genitalls, from being the ſubject of this diſeaſe. Reaſon, For then there were no ſuch diſeaſe in the body; but of neceſſity they muſt be offended, and injured: but we often find men ſtrongly taken of this diſeaſe, without Ulcer, Tumor, or any other ſigne of wrong to the proper actions of thoſe parts. Beſides; if they were

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the ſubject, and the diſeaſes lodged in them, then (ſuppoſing them to be amputed) the diſeaſe were cured, and the body rendred uncapable of it, (which cannot be granted.) For many receive this diſeaſe by inheritance, in the ſeed of their parents, one or both; and give it to their Nurſes. Many receive it from the venereous milk of their nurſes; the genitalls of both which, for a long while remain ſound. So that the members of generation are diſcharged.

Next to quit the Liver's claim, to be the ſeat of this diſeaſe, (which hath been the opinion of many Phyſitians of note) againſt whom, I argue thus. That part which is *primò*, and *per ſe* offended, is the ſubject of that offence, or diſeaſe injuring; but that's not the Liver: for Ulcers and Tumors ariſe in the genitalls, from this diſeaſe, (and that ſometimes very ſpeedily) which if by ſeaſonable and

and fit remedies they were Cured, the Liver and whole body would remain ſound. If any doubt, whether theſe Ulcers and Tumors be effects, and do ſhew the preſence of this diſeaſe; let them enquire, How their bodies were contaminated, and by what Contact; alſo by what ſpecificall remedies they were cured, and they will ceaſe to doubt. If then theſe effects diſcover the diſeaſe preſent, then that diſeaſe (being an accident) muſt have a ſubject proper to it, which, we have proved the genitalls themſelves, (though offended) cannot be; much leſſe the Liver, which for a time remains untouch't, (the diſeaſe being as yet not propagated ſo farre.) Therefore, either the accident muſt be without a ſubject, or there is ſome other; for the Liver muſt ceaſe its claime. Beſides, it is well known, that the diſeaſe is propagated by Contact, and contact is not of the

Liver, which is far diſtant. Now, if the diſeaſe enter the body by Contact, it is then immediately, in its proper ſubject, or not; If not, then the diſeaſe paſſeth from ſubject to ſubject, and ſo hath no proper ſubject. Further, If the Liver were the proper ſubject, then (to ſpeak in their language) the ſanguifying faculty muſt neceſſarily be preſently vitiated, as ſoon as the diſeaſe enters. For, if a bowell be vitiated, its proper faculty and work muſt neceſſarily be forthwith vitiated. *Galen* will tell you, that where ſanguification is vitiated, *Fiunt fluxus ſanguinei, aut vitiatus color.* The body nouriſhed by virulent blood, the whole habit of it becomes virulent. For, as is the blood, ſo is the fleſh, and conſequently the colour of the ſame, throughout the whole body. But that dark, ſqualid, fuſcous, dull, flowerleſſe colour, that uſually accompanieth and diſcovereth this

this diſeaſe (grown,) appeareth not of a long time, in many infected, in whom the diſeaſe lurks, as curbed and corrected by ſtronger ſpirits and bowells; and is in its progreſs reſiſted, (Nature endeavouring her own preſervation, and to keep her quarters ſecure.)

Now for the third opinion, of thoſe that make the Head the ſeat and ſubject of this diſeaſe. If not the Liver or Genitals, much leſſe the Head can be: for many have the diſeaſe grown (as appears by afflicting-ſymptoms;) and yet find no ſenſible injury thereby, in their heads. Again, The Head is never primarily and immediately affected, but becauſe ſome other parts of the body have been firſt taken with this diſeaſe; and, therefore, not the Subject. Beſides, the effects of this diſeaſe have often been removed from the Head, and yet this Peſt remained in other parts of the body, (which

ſufficiently evinceth the opinion aſſerted, and confuteth the contrary.) Now, though grievous ſymptoms, as flames, puſtules, hard tumors, ringing in the ears, dimneſſe of ſight, falling away of the hair; and many other effects of this diſeaſe appear in the head: Yet theſe are cauſed by the contagion, carried along in the humours and vitall ſpirits, which are diſtributed through the whole body; who (eſpecially moving towards the head, and having this diſeaſe lodged in them) produce theſe effects there. For the ſpirits being light ſubſtances, thin, and paſſable, do naturally move upwards, and, by their tenuity, do pierce and paſſe through all the parts of the head; yet, the diſeaſe hath not its ſeat there, (for the reaſon in the former Section delivered): For the proper and principall operations of the animal faculty, are not offended by it, as Ima-

Imagination, Reaſon, Memory. And if the ſenſory parts be offended, vitiated, and weakened by the diſeaſe, it is rather, by reaſon that they are naturall bodies, (nouriſhed by ſuch blood and ſpirits) than that they are the inſtruments of, and belonging to, the animal and rational faculty. And therefore I conclude, Not the Genitals, not the Liver, not the Head, but the Humours and Spirits, are the true and proper ſubjects of this diſeaſe; of which, I had not ſo much enlarged, but for that it is importantly neceſſary to be known, to direct, how the Cure is to be ſpecified and determined.

CHAP. V.

What the Affect is, which is seated in the Humours, &c.

IF you enquire what that Affect is, which is seated in the Humours and Spirits, I say, it is no other than a distemper. If, What distemper? a hot, cold, moist, or dry? I say, it may accompany any one, every one of them, and yet be another thing different from them. For the character of this disease is a certain degree and manner of distemper, which we have not words to expresse. Neither therefore must we flye to a fourth kind or species of diseases, (amongst whom, to place this) to the Antients unknown, who have left us the acknowledgment but of three kinds, (though they knew a kind of diseases

eaſes that offend after a ſecret manner) for they knew the biting of a mad Dog, of which they could give no ſufficient reaſon, and yet they did not conſtitute another kind, beſides the three, uſually received; for *Modus aut gradus non variat ſpeciem.*

That there is in this Diſeaſe a degree and manner of diſtemper, above that which is Elementary, appears in this; that there are certain effects and Impreſſions of it, that cannot be reduced to any manifeſt Diſtemper. The operations ariſe from the Temper, and they are injured or offended by Diſtemper. As therefore, perfect operations proceed from a like degree of Temper; ſo alſo, operations eminently offended, are thus offended by a like degree of Diſtemper. Alſo we find, that this Diſeaſe is cured by remedies, that do not cure manifeſt Diſtempers: yet, if they reſtore the operations, it is neceſſary, that they reſtore the Temper. But

seeing they do not, (as curing this Disease) restore the manifest Temper; it followes, that they restore a degree of Temper, that we cannot expresse; and that they take away a like degree of Distemper, super-induced by this Disease. This also is to be considered; that this Disease may lodge in every Distemper: for in practice we find, that men of cold Distemper, as well as hot, and some of dry, and marasmodicall bodies, as well as the moist, and succulent, are taken with this Disease. So that this Distemper may joyne with any, with every Distemper. It is evident therefore, that the Character of this Disease, is another degree, and manner of Distemper, super-induced besides that of their owne formerly introduced.

And this consideration also is of great moment; that in receiving this disease by Contact, (as in the next Chapter at large) this degree and manner

manner of diſtemper, wherein it conſiſteth, is introduced after the manifeſt diſtemper is induced; yet ſo, as that there is no great ſpace of time, (rather a priority of nature then time,) between the degree impreſſed, and the diſtemper: which though at the beginning it may be disjunct from all proper matter, yet moſt commonly it is joyned to, and conveyed with, and in matter. And if not alwayes ſo, yet while it corrupts the humors and ſpirits, bowels and members; it becomes the cauſe of begetting this corrupt and depraved matter, tough and viſcous *ſanies*, which is by degrees propagated in the humors and ſpirits, throughout all the bowels and members. And this is the manner of producing, and deriving the Venereous diſeaſe, which the next Chapter will more fully clear.

CHAP.

CHAP. VI.

Of the Cauſes of the Venereous Diſeaſe.

NOw we ſhall enquire into the *Cauſes*, producing this Diſeaſe, which are either *Externall*, or *Internall*. The *Externall* are all comprehended under *Contagion*, and that is either *Immediate*, or *Mediate*. Immediate contagion is, when there is an immediate Contact between the bodies infecting, and infected. Mediate, when ſome other body cometh between, which receiveth the infective vapour, and conveyeth it to the body, that is to be infected, (as the aire;) Either the common aire, or that portion of it, that by the infector is breathed out, and by the infected, is received in. Now that this diſeaſe cannot be contract-

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ed by the *medium* of common or outward air, is evident; for then, multitudes that dwell in places and neighbourhoods of venereous persons, (as it falls out in times of peſtilent contagion) would daily be infected, (eſpecially they that domeſtically cohabit, and kindreds moſtly, would be much endangered) which experience doth not confirm. So that this good hath the Venereous plague beyond the other, that it keeps more at home, and doth not caſt forth ſo ſtrong a ſeminary of contagion, (though *Fracaſtorius*, an Author of no mean rank, thinketh otherwiſe.) Neither is it conveyed by aire, breathed out, and received in; for then, they that talk mouth to mouth with the Venereous, (and eſpecially ſuch as apply remedies to the ulcers of their mouth) muſt needs be infected; which is not found. It is true, the *Tabes* of the lungs communicateth a ſeminary of

conta-

contagion to the aire breathed out, ſo that they which are apt to receive that diſeaſe (drawing it in) are endangered. But not for it ſelf, but as accompanied with an *Hectick Feaver*. But of this diſeaſe, it is not obſerved. So that, all mediate contact being rejected, it ſollowes, that onely by immediate and corporeall contact, this diſeaſe is conveyed. And hereby I underſtand, carnall uſe of a venereous perſon, ſucking venereous milk, or herditary diſpoſition from the ſeed of venereous parents, (which *Plautus in Amphiter*, calls *Contagio.*) The true manner then how this diſeaſe is contracted, is no other but this, (as hath even now bin ſhewed) either by generation, lactation, or mutuall attrition of bodies; whereby defiled ſpirits (mixed with the pure) communicate a degree and manner of diſtemper, together with a *prava proluvies*, (induced or produced) which

which running up and down the body, infecteth the bowells onely in ſome, and in others the members alſo; but in ſome, not, (being reſiſted) as in Anſwer to the Queſtions ſhall be made appear.

The *Internall* cauſe of this diſeaſe is no other, but, *Ichor & ſanies quædam prava*, (having their proper leaven in them) communicated, and tenaciouſly adhering to the humours and ſpirits. Why this *Sanies* is propagated, ſometimes, and in ſome, ſooner; in others, later; many cauſes may be alledged: 1. The latitude or ſtraitneſſe of the ſeminall paſſages; for, in wider pores and paſſages, this *Illuvies* is more eaſily drunk in. Where the way is ſtrait, the diſeaſe doth ſeldomer, and more hardly propagate it ſelf. 2. A greater, or leſſe plenty of humours, as in bodies more or leſſe moiſt. 3. Greater or leſſe diſpoſedneſſe of the bowells and members, to receive

ceive or reſiſt the contagion. And hence is it, that they which have looſe fleſh, and abounding with humours, (their veſſells being large and open-mouth'd) are ſooneſt tainted, (firſt, the humours; then, the genitalls; next, the mouth) for theſe cauſes, and other reaſons before expreſſed.

You may obſerve, that men of dryer, harder, and colder bodies, are leſſe ſubject to this diſeaſe, (as labouring men, poor men, old men). I have read it obſerved, that the Turks are not eaſily infected herewith, though they have alwaies amongſt them venereous captives, of both ſexes; and the reaſon ſuggeſted, is, for that their bodies are more hard and drie, and conſequently their genitalls. And thus much for the cauſes, whereby you may perceive, how this diſeaſe deriveth, inſinuateth, and propagateth it ſelf. Now, (foraſmuch as no Argument

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can be ſet forth ſo clearly, as to leave no darkneſſe or doubts in the mind of the Reader, eſpecially in this branch of it, touching the Cauſes.) I ſhall therefore farther endeavour his ſatisfaction, by ſolving ſuch Queſtions and Doubts, as may yet beclowd him.

CHAP. VII.

Doubts and Queſtions Reſolved, touching the Cauſes eſpecially.

1. QUeſt. *Why may not Venereous contagion be conveyed mediately by the aire, (ſince we find aſſerted before, touching the* Tabes *of the lungs; and, by venerable Authors, of the* Ophthalmia, *that it ſends out ſpirits infecting the air; which the ſame air retaining, (for a certain time and diſtance) communicateth by contagion to the eyes of others)? And if it be ſo in theſe caſes, why*

Why may not, from the ulcers in the mouths of the Venereous, infecting-vapours be ſent out into the aire, and that again infect others, as well as in the Opthalmia *and* Tabes ?

Anſw. This diſeaſe lyeth primarily in the humours and naturall ſpirits, (for ſo I may call them) and they are more groſſe, and leſſe moveable, & cannot be emitted or darted out of the body, or, (if they ſhould) would take weak impreſſion upon the aire. The vitall ſpirits indeed are more ſubtile, and may paſſe further; and therefore diſeaſes, primarily in them, have a more flagrant ſeminary, to impoiſon the air. Yet, if this diſeaſe be accompanied with a feavour, (as, in time and grouth, it will) that may put ſtings into it, and render it mediately contagious.

Queſt. 2. *May not the contagion be conveyed by Garments, as ſome have thought ?*

Anſw. No; for if the aire cannot receive

receive it, so as to convey it from person to person, much lesse other externall bodies, which should receive it from the air. For, qualities communicated to the aire, are altered and changed by further mixture, and change of fleeting aire; and so lose their morbifick force.

Quest. 3. *May not kissing the Venerous, pledging them out of the same cup, sitting next after them on the same stool, close-stool; lying after them on the same bed, bed-cloaths, convey the infection?*

Answ. The contrary hath been proved, that no mediate contact can, of it self, convey it; for, if the air or garments cannot, (for reasons expressed) much lesse solider bodies, as close-stools, and cups, leight contact of lips, &c. And if they should, then would this disease be much more spreading; and cohabitants with the Venereous, unavoidably be infected: so that Pest-houses were as necessary for these, as for the Leprous antiently, and of late for the

visited with the plague of Pestilence. And although this diseased (usually) be a gentleman, yet common safety were preponderous to any man's private quality.

Quest. 4. *May a woman bring this Disease upon her selfe, by prostituting her body to many clean and uninfected men?*

Ans. To affirm this, doth suppose brothelry, debauched brothelry, to be of late edition in the World; or at least in those places, or regions, where notwithstanding the Venereous Disease, never had a footing.

Quest. 5. *May sperm, oft injected by coition, with the same, or severall clean Persons, (clogging the expulsive faculty of the Womb) cause such a putrefaction, as that her Humors become venereously corrupted, and so the disease be produced?*

Ans. No, for if clean seed extravasate, by not being expelled the Womb, should cause such a putrefaction, as to render the person Venereous;

nereous; then ſeed long detained and kept in the ſeminary veſſels, and there corrupting and putrifying, (the cauſe of the moſt leonine Hiſtericall fits, as is commonly aſſerted) ſhould have much more cauſality to produce this diſeaſe. But this cannot be granted, and therefore not the former.

Queſt. 6. *what is the reaſon, that this Diſeaſe, which in ſome perſons, for ſome years lurketh in the body, ſo, as no ſigne of it appears; yet that at length, it ſhould diſcover it ſelfe, and break forth in great rage?*

Anſ. The venome of the biting of a mad Dog, lieth for ſome years in the body of ſome man, without any ſigne diſcovering it, (which all Phyſitians after *Hippocrates* acknowledge) and yet neither he, nor any of the Ancients underſtood the diſeaſe; So may this *Lues*. But the manner How, and reaſon Why, is moſt worthy to come under Conſideration. I ſaid before, that this *proluvies*

vies is viſcous, and therefore, tenaciouſly adheres to the bowels, and is mingled with the humors and ſpirits; but becauſe, evidence of its preſence cannot clearly, and by manifeſt effects, be ſhewed but on ſolid bodies; while this venereous *Illuvies* doth find bowels ſo ſtrongly ſpirited, as that they make great reſiſtance, and refuſe it, and obtrude it into the by-cavities of the body, (where it lies fermenting) the diſeaſe reſideth eſpecially in this Venereous *Illuvies*, and is not communicated to the outwards parts. So that, when, how, and where this diſeaſe begins, acts, and creeps on, is not perceived. There are workings and alterations, and morbifick ſenſations in the body, which are not (at all in ſtrong conſtitutions, and in others not) perceived by their proper cauſes, and are oftentimes attributed to other, than their owne. So that, if you put together the time, wherein the bowels reſiſt the Venereous poiſon, and the

time

time wherein it worketh inſenſibly, together with the time of the bodies ſtate neutral; it may amount to a year, many years, before the effects, ſymptoms, and evidences, undoubtedly diſcover the diſeaſe preſent.

Queſt. 7. *How comes it to paſſe, that ſometimes, and to ſome, at one coition with the Venereous, this diſeaſe is contracted; yet others can ſcarce be infected at many?*

Anſ. This muſt be aſcribed to many cauſes.

1. To the various diſpoſitions of bodies; for ſome are more prone to this, or that diſeaſe, and therefore take it ſooner: for nature makes leſſe reſiſtance. Which alſo is the reaſon, that they which have any weak part of their bodies, do receive a diſeaſe ſooner in that part. For example, let a man that hath the gowt, be taken Venereouſly, and he ſhall find it more to prevaile, and afflict him in his feet. So on him that hath weak eyes, if this diſeaſe ſupervene, his

eyes are ſooner, and more afflicted, than other parts.

2. Careleſneſſe, ſordidneſs in neglecting their own bodies, is another cauſe. For they that rightly and rationally cleanſe themſelves after coition, are ſcarcely, and ſeldomer, taken of this diſeaſe. But they that (having no care of themſelves) do ſuffer the *Illuvies* to cleave unto them, are ſooner, and more fiercely, taken of it.

3. Long ſtay in carnall coition, makes much to infection; for they that welter in unclean bodies, (and, through the ecſtaſy of luſt, much inflame themſelves after ſaciety) are ſpeedily, and at one coition infected: But they that ſoon withdraw, and are leſſe inflamed, are not ſo eaſily ſtung.

4. They are ſooneſt infected that moſt burn in luſt, and are (with the horſe) more violently carried to coition, by a ſperm-fire. And hence it is, that ſo many of the younger

ſort are ſo ſoon infected. For when heat of youth, and heat of luſt, (more turgent, by ſpermatick and too liberall diet) meet together, there is a great flame, which makes them fearleſſe of a worſe, and greater. The like may be ſaid of them; *qui rarò venere fruuntur*; for when they obtain their deſires, they go on violently, and ſo are the ſooner infected. The reaſon is, becauſe a great conflux of ſtimulating ſpirits fall into the genitalls, by whoſe heat and rage, the ſpermatick waies are much dilated, and ſo ſet the more open to the poyſon.

Queſt. 8. *Some move the Queſtion, Whether a woman, carnally known by a venereous man, and remaining her ſelf (as to ſenſe, at leaſt) uninfected; may yet infect him that next approacheth her?*

Anſw. Some hold the Negative, becauſe, *Nemo dat quod non habet*; and therefore it hardly finds credit, that a perſon uninfected, ſhould yet in-

fect another. But to hold the Affirmative, is to maintain that, which is neither impoſſible nor irrationall. It is evidenced already, that this *Lues* may lurk in the body many years, (in the humours and cavities) and therefore let it not ſeem ſtrange, if, in coition, it defile others. We have the ſtory in *Avicen*, of a young woman, nouriſhed up with poyſonous diet, who was never poyſoned her ſelf, and yet poiſoned all that had carnall uſe of her. You have another preſident (in plague-times) of cats and dogs, who (not being infected themſelves) carry the infection to others. So that the Affirmative is no abſurd aſſertion.

Queſt. 9. *whence comes it to paſſe, that at the beginning, when this diſeaſe came newly into* Europe, *it was ſo formidably raging; but now is become much more mild, and leſſe deſtructive?*

Anſw. There were many cauſes conſpiring, that at firſt made this diſeaſe more fierce, which at this

time

time ceasing, (or abating their activity) it is reasonable, the disease should remit. The causes that made the disease so formidable at first, were, 1. Affrighting novelty, new and fierce symptoms, whereof they neither understood whence they arose, nor to what degree of afflicting they might ascend. So that men being terrified by this novelty, and ignorant of the power of their enemy, became spirit-faln; and their bodies (not having the benefit of the counsell and courage of their minds) were delivered up captive to the disease, to do what it could on them. And this was one reason, why it became so formidable. For, as in times of Pestilence, that disease affrights most at first; so, they are in most danger, which are most cast down and trampled on by their own fears. Whereas the more careless and confident (having all the help, strength, and defence, of courage and resolution, that the generous-governing

mind

mind can give) are ſo much the more ſecure. So is it in this caſe. And this alſo is the reaſon, why the body, in ſleep, is more ſubject to the inclemency of the aire; for (not being governed by the mind) it is wholly delivered up to the piercing aire, (it being of it ſelf able to make no reſiſtance) and therefore men are then moſt ſubject (as we phraſe it) to take cold, (which let them obſerve, who ſleep in their day-cloaths, without ſuperſtrate coverings.) 2. At the firſt breaking in of this diſeaſe, apt remedies were not found out, to arm men againſt the rage of it. The vertues of thoſe Indian-Simples (whence the diſeaſe came) were not known; and when they were found, it was looked upon as a bleſſing dropt down from heaven, and the Inventors bleſſed. 3. When apt Simples were found, they were uſed (by moſt in practiſe) without weighty reaſon; ſo that for want of method to direct their uſe, thoſe remedies

dies not onely proved fruitleſſe to ſome, but to others hurtfull. Bodies ill handled with acute medecines, become more defiled. 4. All enemies in their avaunt, ſhew themſelves moſt formidable. Time was, when the *Yex*, or *Hicket*, produced dreadfull effects; the Neezing (which we look upon as a remedy) was once a diſeaſe ſo deplorate, that by-ſtanders (terrified with it) brought in that cuſtom of praying over them, *Chriſt help, &c.* which cuſtom prevailes to this day. So we read of the *Mentagra* and *Gemurſa*, diſeaſes, at their entrance, fierce, which afterwards became more remiſſe. And this leads me to the next Queſtion.

Queſt. 10. *What the reaſon ſhould be, that though this diſeaſe be generally milder, yet, on ſome, it appears very cruell?*

Anſw. Hereof may be aſſigned many reaſons: 1. Either the diſeaſe finds weak bodies, full of corrupt humours, bodies paſſively diſpoſed;

and

and hereby it becomes the more tyrannous. 2. Or the diſeaſe is a relapſe, and finds nature yielding; and renued and ingeminated diſeaſes ever appear worſt. 3. Or other diſeaſes fallen in, are joyned with it, (one diſeaſe drawing on another his congenerate); and diſeaſes the more complicate, the worſe. 4. Beſides, the new diſeaſe falls in, when nature is weak, low, and languiſhing; ſo that its expulſive ability cannot keep out, or drive off the diſeaſes, new nor old.

Queſt. 11. *Whence comes it to paſſe, that this diſeaſe falls moſt, ſometimes on the hairs, ſometimes the nerves, ſometimes the bones, ſometimes the fleſhy parts?*

Anſw. Becauſe they are more diſpoſed and propenſe to receive it; or, becauſe they do leſſe repell it. Hence it is, that when and where the fleſh is weak, and doth leſſe reſiſt, (which ariſeth of many cauſes) then it falls on fleſhy or muſculous parts. And

the

the like may be ſaid of all the reſt. That which Phyſitians ſay of the Feavour-heat, (that ſometimes it falls on the humours, ſometimes on the ſpirits, and ſometimes on the ſolid parts, as they are more diſpoſed to inflammation, or do leſſe reſiſt that flame) may as truly be affirmed of this diſeaſe.

Queſt. 12. *Some move the queſtion, Whether there be any region or people, among ſt whom this diſeaſe is more ſpreading? And the reaſon, why, they move, it, is, becauſe it is obſerved of old, that there are diſeaſes which have ſpread ſome Countries, for ſpeciall reaſons, and aptneſſes in the natures: as the* Elephantiaſis *in* Egypt, *the gout in* Attica, *the* Dracunculi *in* Arabia, *the* Aphthæ *in* Syria. *In* Æthiopia, *was a diſeaſe that ſent out of their bodies winged lice, and out of the ſame perforations grew a ſtrange ſcab, which held them till death.*

Anſ. To give reſolution to this queſtion, know; That all diſeaſes, (which

(which distinctly befall some Countries more than other) do arise; either, from their diet, or from some evill conjunction of humors in, and thereby, inclinations of that people; or, from some winds, that bring contagious vapours, by inspiration assaulting them; or, from the temper of the aire, impressed by Influences. The scab of *Æthiopia*, the *Dracunculi* of *Arabia*, (which the Ancients mention) came on them by their excesse in diet; (for they were a voracious people) and especially, from their feeding on Locusts, which depraved their constitutions. The gowt of *Attica*, arose from their full and delicious diet, and much venery. We read also of Winds, which brought the causes of sicknesses, (as the south-Wind from *Africk* to *Europe*) and some Winds barrenesse to Women. So that all Endemicall diseases, proper to regions arise; either, from a corrupt usage of those Countries, or from the temper of the aire.

aire. But this diſeaſe hath no ſuch riſe (adjuvant cauſes, I deny not) ſo that it cannot be peculiar to any region: but ſeeing it is gotten by contact, (eſpecially, that of coition) I ſay, it is moſt peculiar to thoſe Countries, Cities, Families, Perſons that are moſt addicted to Venery. And ſo I come from the Cauſes, and ſuch doubts as ariſe thereupon, unto the Signes.

CHAP. VIII.

Of the Signes, Diagnoſtick.

THe ſignes of this diſeaſe, are either *Diagnoſtick*, or *Prognoſtick*: *Diagnoſtick*, or ſuch as diſcover the diſeaſe preſent, (beſides thoſe which have been ſcattered in the precedent Chapters) may from the accidentall differences of this diſeaſe, (the eſſence being alwayes the ſame) be rallied in this order: as they

they flow, 1. From the *riſe*, that one is *hæreditary* and native, another *accidentary*; as by a foul bed, a venereous Child to the Nurſe, or a venereous Nurſe to the Child. 2. From the *age* of it; that one is *begun*, another *growing*, a third *conſummate*. 3. From the *ſymptoms*; that one is more *vehement*, another *milder*. 4. From the *ſex*. 5. From the *age of the patient*. 6. From the *conſtitution*. 7. From the *uſages*.

1. From the *riſe*: for if the Countenance do not plainly ſpeak the diſeaſe, (as by paint, it may be much ſilenced) yet it will give occaſion to enquire, whether they have not been carnally joyned to the venereous; whether they have not been informed, or had reaſon to believe, that they deſcended of venereous parents, one or both; or had a venereous Nurſe; or ſhe a venereous Child. Theſe may make the matter probable, and prevent, or ſtrengthen other enquiries. Otherwiſe, the ſignes diſco-

discovering, are not certain, and infallible; but suspitious, and conjecturall.

2. Signes from the *age* of the disease, fall under three Heads; either as it is,

1. *Begun*, for at entrance they are all obscure, and general, and much common with other diseases: as wearinesse, (without labour) over the whole body, moveable pains in the head and body, heavinesse or sloathfulnesse of all instruments of motion, unlustfulnesse after sleep, the colour of the face changing, and growing darker. If it entred by a defiled bed; heat and sharpnesse of urine, smart in the genitals, heat in the reins, dulnesse, sadnesse.

2. *Growing on*: virulent running of the reins, (green, yellow, or towards black) pains, swellings, soft tumors of of the privities, (one or all) with increasing anguish. Sometimes a little feavour, (without any great signes of putrefaction) akeing of the periostia, or by the bone; pains increasing in the evening, and later part of the night, and enraged by the heat of the bed; a little

cough; urine becomn ſabulous, pale, ſmelling ſtrong and rancid, ſpermaticall matter floating on it; ordure fœculent, of various forms and colours, (towards green, yellow, black) not onely in divers, but in the ſame ſtool.

3. *Conſummate and Confirmed*, are, coldneſſe of nature, deſirous of the fire, a continued and ſetled pain of the head, in ſome part of it; tumors, ulcers about the head; flaccidity, looſneſſe of fleſh, and rottenneſſe of the privities; tumours, ulcers (or both) of the mouth, (which are ſometimes cruſty, ſometimes purulent, ſometimes callous); whorſeneſſe of voice, ſpeaking through the palate or roof of the mouth, and noſe; not opening their mouths wide to ſpeak as formerly, and finding it painfull ſo to do; falling down of the noſe, and a ſtinking breath, from the cariosity thereof; falling of the hairs, eſpecially of the eye-brows; ſometimes a painfull flying humour, from the brain, to the hæmorhoid-veins, and thence a recurrence to the brain; hard knots in the legs,

legs, arms, neck, or all; rottenneſſe of the perioſtia and bones; tumours, and ſharp pains about the cheek-bones, ringing of the ears, cleſts of the hands & feet; and grievous tormenting pains throughout the whole body; which becommeth emaciate, (appetite being decayed, and concoction much weakned); dimneſſe of ſight, the colour of the eyes changed, (having loſt their brightneſſe and agility) become ſlow of motion; ſtinking, loathſome, ſlimy ſweats; tophous knots, (like thoſe of the gout) the colour of the skin becomming ſtill more darkſome, ſquallid, and like the countenance in a black Jaundies; Buboes ſwelling out in the *Inguina*, and ſometimes falling in, (flying from place to place, eſpecially of the Emunctories). Moſt commonly it appears in this order. Firſt, by acrimony, and ſharpneſſe of urine, virulent running of the reins, (and ſometimes not, which is ſeldom.) This flowing, women oft miſtake for the Whites, whereby the diſeaſe is let grow on unperceived. Then,

puſtules appear, (ariſing firſt about the genitalls;) next, ſwelling gums, knots. Thence cruſty ſores, white in the midſt, and red round about, which being broken give eaſe.) Then pains of the Head, in the evening increaſing. After that, bubões about the *Inguina*; growing as big as Eggs. Then Tophous knots. At length, Ulcers of the Noſe, palate, and cruell pains.

3. Signes from the *ſymptoms*; which ever at beginning are milder, and afterwards more fierce. This is the reaſon, why the patient neglects the beſt ſeaſon of Cure, governing the care of his health, by ſenſe of pain; which (creeping on inſenſibly) makes him think the diſtemper will ſpend it ſelf, and ſo wear away.

4. Signes from the *ſex*; for the weaker ſex have ſome benefit above the ſtronger, (to abate the diſeaſe by Childbed, and monthly clenſings) but a greater miſchief, by the paſſive and receptive formation of their bodies, (lodging virulent ſperme) and (being of more

ſoft

ſoft and ſpungy bodies) are more apt to receive contagion, and have weaker humors, and ſpirits to reſiſt, and repell the ſame. And hence it is, that the ſignes and ſymptoms, before mentioned on them, do become more fierce and dolorous.

5. Signes from the *age of the Patient*: As more years are an advantage againſt infection, (old men do not ſo eaſily receive it, and the ſignes and ſymptoms do not appear ſo fierce) ſo have they thereby a greater diſadvantage, for if they are once ſeized, it ſeldome departs but with Life.

6. Signes from the *conſtitution*, and temperament. The Cholerick are ſooneſt tanged, the Melancholly moſt afflicted, the ſanguine make beſt reſiſtance to infection, and are beſt Cured; the Phlegmatick have it lying longeſt in their humors, (all which muſt be taken into Conſideration, when you examine upon the ſigns before mentioned.)

Laſtly, From the *Uſages*. The tender and idle take it ſooneſt, are moſt afflict-

ed, and with greatest difficulty Cured: Contrarily, laborious and dry bodies. And thus you have a Catalogue of the signes, (not all, for that were endlesse): about which, three things are to be observed.

1. That all these, at the entrance of the disease are lesse visible, and more mild; but as the disease growes on, do more appear and rage.

2. That as it is not necessary, that all these signes concurr where ever the disease is; so it is hard to find a venereous body, on which one of these appears alone, (for if there be falling of the hairs, there are also Ulcers, Tumors, and manifold Pains; and so of all the rest.) For you shall never find one labouring under this disease (growen) but many of these signes conspire to blab, and discover it; and the reason is, (because the *fomes* of this disease is seated in the humors, (as is before said) which are dispersed throughout the body, from which each bowell and member with its nourishment, having its defilement)

filement) so that it cannot be, the disease should have but one window to look out at.

3. That most of these signs are produced by other diseases; yet, in two things they differ: One is, The contumacy or stubbornnesse of this disease, and its accidents, beyond those of other diseases. The other is, The disobedience and opposition, that this disease makes to all ordinary remedies. When you find a disease (seeming another) throughout not obedient to the remedies, left us by the Antients, you may vehemently suspect it to be Venereous.

CHAP. IX.

Of the Signes Prognostick, or discovering the Event of this Disease.

THis disease of it self is seldom and slowly mortall. I say, Of it self; for it may, and oft doth, beget, or is accompanied with another, more nimbly

mortall, (for diſeaſes ſeldom go alone.) Unleſſe it fall on a flaming conſtitution. It is no acute, but chronick diſeaſe, and therefore worſt in old men. (*Hippocrates* gives the reaſon, 2 *Aph.* *Old men are leſſe ſubject to ſickneſſe than the younger; but their diſeaſes are wont to be long, and accompany them till death.*) Again, This diſeaſe contracted by coition onely, is eaſieſt cured; next, when brought on by the breſt; and hardeſt, when inherited. Beſides, they that purge well by childbed, termes, or flowing hæmorrhoides, are leſſe ſubject to, or afflicted by this diſeaſe; and on them it is more eaſily cured, (they having many ordinary Sewers for corruption.) Likewiſe, if there be a falling away of hairs, a proneneſſe to ſweat, the diſeaſe is the ſafer; (for when it falls outward, and the skin open) it appears the ſooner to be removed; but the deeper the diſeaſe lodgeth, the harder the cure. Alſo, if the diſeaſe be joyned with a feaver, the more conſiderable the feavour, the harder the cure. For the

remedies

remedies which remove the venereous diſeaſe, (being hot and dry) encreaſe the feaver. Laſtly, diſeaſes, by relapſe, the oftner, the worſe. For, if rationall means could not remove the bodie's diſpoſition to this diſeaſe, it becommeth ſtill more prone and ſuccumbent to it; therefore in ſuch caſes, the patient needs a more prudent and well-furniſhed Artiſt. And ſo much for the ſignes. Before I enter upon the Cure, it will be neceſſary to remove ſome doubts, which tend to the clearing of what hath been delivered, and make way to the Cure.

CHAP. X.

Doubts and Queſtions Reſolved.

1. QUeſt. *Why doth this diſeaſe (which hath ſuch cruell ſymptoms, and ſometimes ſuch as are commenſurate with life it ſelf) ordinarily kill ſo ſlowly?*

Anſw. Death comes not, but when the heart is vehemently injured; and Nature ever (what it can) preſerves and

and defends that fortreſſe, eſpecially againſt this diſeaſe. Beſides, this diſeaſe of it ſelf begets no feaver, but by accident. In this diſeaſe, Reſpiration is not changed, but rarely, and at laſt extremity. The Pulſe is not altered, for there are no diagnoſtick ſignes from thence of this diſeaſe, (a good evidence, that Nature defends the Heart.) But, *de Modo quæritur*, which take thus. The vital ſpirits are the moſt mighty inſtruments of Nature, to ſecure themſelves and her. Their fire is ever in oppoſition to, and depuration of, and from, what is heterogenious, (and, againſt what is moſt oppoſite, moſt active.) And the oftner they paſſe the elaboration of the heart, the more ſtrong they become. That which *Ariſtotle* ſaith of Choler, (how truly, I do not affirm) *Quarto de part. Animal.* [*That the heart will not ſuffer choler to come near it, becauſe choler is a great enemy to the heart*] the like do I ſay of this venereous poiſon, The heart will not ſuffer it to come near it, but ever, by the vital ſpirits, oppugns it, becauſe

cauſe it is a great enemy unto it; and the heat of the heart is ever in depuration of them. As impure gold is (by the fire-heat, and ſeparating ability) illuſtrated, purified, perfected; ſo, the humours and ſpirits (venereouſly defiled) by the hearts heat, are purified and preſerved, the leſſe and more ſlowly corrupted.

Queſt. 2. *Whether this diſeaſe be curable? Whether it be true, (which ſome affirm) that it never makes peace, but truce onely?*

Anſw. Experience evidenceth the contrary. It is true, that unleſſe this diſeaſe be ſeaſonably ſet on, and reſtrained, it takes deeper roots; and though at beginning it hath ſecret and underground workings, and do leſſe, or not at all appear, (for reaſons formerly ſhewed) yet, with time, it takes encreaſe, and diſcovereth it ſelf. Now, one reaſon why this diſeaſe is ſo ſeldom cured, ariſeth from the Patient, who being (by the induſtry of the Phyſitian) once delivered from fierce ſymptoms, and ſenſe of pain, too haſtily becommeth

cometh confident of being cured; declines obedience to further indeavours: ſo that the diſeaſe ſtill lurks in the humors, (and with them imbibed by the bowels and members) and breaks forth again. Hence hath riſen that proverbiall ſpeech, that it admits a truce, not a peace.

Queſt. 3. *Whether, as time was, when this diſeaſe was not, (for it is a ſtranger unto us, not endemicall) ſo time ſhall be, when it ſhall ceaſe? Whether it ſhall have but a ſeaſon onely; as the* Mentagra, *and* Gemurſa *in* Italy, *and the* Sweating ſickneſs *in* England?

Anſ. It is propable that it ſhall be ſo, and this I am induced to think from theſe conjectures. 1, Becauſe, other diſeaſes formerly not known, (nor being) had but their ſeaſons, and now are antiquated and extinct, (as is inſtanced in the queſtion.) 2, Becauſe, ſince this diſeaſe began in *Europe*, it is much abated of its rage: and that which may abate, may aboliſh. If you ask me, how this ſhould come to paſſe? I anſwer, many

waves.

wayes, 1. By diet, and manner of living, men will become more choiſe and frugall, 2. They have, and will learn more prudence in coition; and as time teacheth men diſcretion, ſo will they more avoid this contagion, 3. Cleanlineſſe about the body, will do much to effect this, (as in anſwer to the ſeventh queſtion.) I ſhall further give probability to this opinion, by anſwer to another Queſtion, thus. Why was the plague of Peſtilence, and Leproſie ſo frequent formerly, and now ſo rare? (Or, if the Peſtilence break forth, is oft ſo ſoon quelled?) No reaſon, (as to men) can be given, but, that men have more care of their diet, skill to manage preſervatives, are more diligent in clenſing their Cities, and Habitations, have more care of their perſons in avoiding contagion: The ſame may be ſaid of this diſeaſe. It raged formerly, becauſe men were more negligent of themſelves: but time and experience teach them more prudence.

Queſt. 4. *Doth not the ſupervention of this*

this diſeaſe, cure and remove the falling-ſickneſſe, Aſthma, or other mortall diſeaſe.

Anſ. I know, it is affirmed by ſome, and they give this reaſon; becauſe, by this diſeaſe, there is a totall change wrought upon nature: ſo that it ſhould eaſily come to paſſe, that thoſe almoſt naturall diſeaſes (mentioned) ſhould hereby be removed. But theſe are fallacies; for, grant that by this diſeaſe, a great change is made on nature; yet it is a change to the worſe. Therefore, how can it be, that thoſe diſeaſes, which (in a body otherwiſe found) are of themſelves difficult, ſhould (being coupled with a more depraved diſeaſe) become more eaſily cured?

Queſt. 5. *Doth the Pox keep out the Plague?*

Anſ. I know it hath been vulgarly aſſerted, that the venereous are ſecure againſt Peſtilent contagion: and they give this reaſon, becauſe another kind of diſtemper prevaileth in the venereous, diſtinct from that which is apt to produce peſtilent diſeaſes. They argue

alſo

alſo from experience, that venereous houſes and perſons, are ſeldom viſited with peſtilent diſeaſes. But theſe are trifles; for the character of the peſtilence is Putrefaction, (whether occult or not) venenous putrefaction. And who can deny putrefaction in this diſeaſe? and that the humours, ſpirits, bowels, and members, (depraved by it) are apt further to beget it? So that it cannot be hoped, that one kind of putrefaction ſhould ſecure againſt another. Onely thus far it is true, that (if any venereous perſon hath been lately and perfectly cured) he is the leſſe ſubject to peſtilent infection; and the reaſon is, becauſe the *Fomes* of putrefaction is taken away in the venereous cure. But, that one plague keeps out another, is a pleaſant dream, and were a madneſſe to affirm.

Queſt. 6. *Whether there be any Antidote, any true and certain means of avoiding contagion; ſo as, that a man may uſe a venereous woman, and yet not be infected by her?*

Anſw.

Answ. I know there are those, who promise great matters this way; and (that they may feed their own covetousnesse, and others lust, and factor for the devill) do boast of their secrets in this kind, as if they were skild beyond others, to give an Antidote, that should secure against such venereous contagion. But I look upon these pleasant and wicked fables, as cheats, and methods of base gain. For we know, that in coition, there is a mutuall attrition of genitals, a mixture of humours and spirits; (for the pores, by such flames, are set open) so that it cannot be, but that infected spirits should be mixed with the pure, in those pores, and they so become defiled. 'Tis true, such prophylactick medecines may do two things: 1. They may, *densare poros genitalium*, so that the passages of the humours and spirits may be lesse patent. 2. They may corroborate and confirm the spirits, that they may the more strongly repell the infection, (as Treacles do against poyson.) But there is a different

different reaſon between poiſons that are taken inwardly, and this diſeaſe, which is contracted by Contact; for poiſons do not alwaies and preſently mingle themſelves, with the humors and ſpirits, as this doth. Beſides, poiſons firſt enter the ſtomack, (which preſently repells them, as appeareth in dogs vomitings) then are diſperſed through the veſſells, and contaminate the ſpirits: but this Peſt preſently enters the inward parts, by defiling the humours and ſpirits. Laſtly, ſuch things as preſerve from poiſon, are taken inwardly, that they may be diffuſed throughout the whole body, and ſo confirm the ſpirits and bowels. But the medecines (to which theſe attribute ſo great vertue) are outward things, which cannot diffuſe their efficacy through the inward parts. Again, if there be any medecines to be given, which ſhall preſerve from this infection, it muſt be thoſe Antidotes which cure the diſeaſe, (as Treacles cure the poiſoned, they alſo preſerve from poiſon.) But the Indian Woods,

which (though more ſlowly) do at length cure this diſeaſe, cannot preſerve, but that they which uſe them, may at the ſame time be infected; much leſs can other remedies. But you will object, that many go in to the Venereous, and yet find, by experience, that they are not infected (which yet is more than they can be aſſured of:) And then, that which Nature doth for ſome, Why may not Art do for others? I anſwer, Art cannot impreſſe upon the ſpirits ſuch a faculty of reſiſting, as Nature can. Yet, I do not deny, but that Antidotes may be found, which may work, *in tantum*, that men may not ſo eaſily be taken of this diſeaſe; but, that they may promiſe them ſafety, I utterly deny. Therefore let none ſuffer themſelves to be deluded; for, to avoid this danger, they have onely theſe three remedies: To maintain Chaſtity, To live Continently, and, To avoid the Venereous.

Queſt. 7. *Is the Venereous care to be attempted, as ſoon as the diſeaſe, by any ſigne or juſt ſuſpition, diſcovereth it ſelf?*

Anſw.

Answ. I know, some are for the Negative, and they tell us of their experience, That they have found the disease thereby exasperated. Also they argue further, that the disease may be cured and expelled at first by Nature it self; but (when provoked by Medecines) it further spreads throughout the body. But this opinion is not more false than pernicious; for, all men rest in that generall rule, *Principiis obsta*; and (from *Hippoc. de locis in hom. & de sacro morbo*) that a disease must be withstood at the beginning; and that great care is to be used, that young diseases be forthwith extinguished. Now, as this is a good rule in the curing of all diseases, so especially of this; for at first, this disease (when taken by impure coition) lodgeth in the out-parts, and needs not medicines that work by alteration, but expulsion. And who doubts of the truth of that, *Turpius ejicitur, &c.* that venom is more easily driven out of the porch, than turned out of the house; when it enters by the genitalls, than when it

hath taken its walk through the humours and bowels? And so I come to the cure in the next Chapter.

CHAP. XI.

Of the Cure in Common.

THe Cure hath two branches, either as *common* to other diseases, in the use of *Universalls*; or, as *Speciall* and proper to this, *Antivenereal.* And this again; either the cure of the disease itself, or of the symptoms, which are many and fierce. And though some go off, or abate, with the disease; yet others require speciall cure, (which is done by Chirurgicall applications, whereof I need not further trouble the Reader.) Now the cure in common, consists in the right use of *Catharticks*, *Phlebotomy*, *Diaphoreticks*; for if this Pest be to be thrown out, all passages are to be set open, that way may be made for the speciall cure. A method is to be taken

ken from this diſtemper, and all complications, (for it rarely goes alone) and all other indications. The ſix things called not-naturall, muſt be rightly ordered. Venery, for a ſeaſon, baniſhed, that ſo the *Vires* may be kept ſtrong, to expell a diſeaſe of long cure, and ſhort diet; and leſt, by inflaming-motion of the body in coition, the diſeaſe entred in one part be diffuſed. Phlebotomy is (in caſe of Plethory, or fierce accidents) to be uſed, and not (as is the manner of ſome) in all venereous cures, to breathe a vein preſently. Diaphoreticks in growen diſeaſes are of great moment, and require due management.

CHAP. XII.

Of the Cure in Speciall.

AS there are many methods of *Speciall* Cures, ſo they may all be reduced to theſe two heads, *Reproved*, or *Approved*. Methods *Reproved* are,

1. By remedies common, and not Specificall, which find no obedience here; or, not without a greater miſchief, than benefit to Nature.

2. The good-cheap poor-whore cure, by *Fontanels*, taken up from the practiſe of the poorer Spaniards, (amongſt whom it is in common uſe,) whereby Nature findeth ſome eaſe, (disburthening part of the purulent matter) but the *fomes* is left within, to render their condition deplorate. I am no friend to continued Iſſues, which prevailed not in practiſe, untill this diſeaſe brake into *Europe*.

3. By *Mercuriall Unguent*, which may ſerve for Carriers and Porters, robuſtious bodies; and yet, even in them, the conſequents render it perilous, if not pernitious. I know, ſome are ſo ignorant and audacious, that they make it their ordinary Champion, ſetting upon every venereous patient with this dreadfull remedy, as if no cure could be diſpatched without it; the effects of whoſe boldneſſe, many have mourn-

fully

fully carried to their graves. What this Unguent is, I need not expreſſe; its compoſition is well known, better than truſted to, or delighted in by Artiſts. For, this Unguent, rubb'd on the palms and plants of hands and feet, is ſpeedily carried to the head, (as appears by the floods of ſalivation that follow the uſe of it.) For its Mercury (being an aerial & ſpirituous body compacted as appeareth by its orbicular & trembling motion) as ſoon as it is attenuated, and reſolved by naturall heat, breaks out of its compacture, as fired powder out of a gun, and (naturally flying upwards) is carried through veins and arteries to the brain, with many vapours accompanying it; which Vapours and Mercury (there condenſing) are attenuated, eliquated, as a cloud for rain; and, through the palate are caſt down to the mouth or ſtomack, in ſalivation. The truth of this appears to them, (who, in ſalivation, hold a piece of gold in their mouthes) who find the ſpirits and vapours of the Mercury (concreating)

hang about it; as it doth about other ſolid bodies: for its ſubtile flying ſpirits paſſe through the whole body, and fix about the bones alſo, who receive on themſelves the ſubſtance and colour of the Mercury, (as in the mouth about the gold.)

4. By Mercuriall Cinnaber-ſume, which is yet more formidable; and (to ſuch as have pectorall diſeaſes, ſhort breath, ill affected lungs, are troubled with diſtillations, weak bowells, chollick pains, dyſenteries) pernicious; uſe whatcare you can, Mercuriall aire will get in. There being ſafe methods of cure, let theſe be laid aſide: for ſcarce to any perſon are they uſed, without the manifeſt offence and detriment of ſome bowell. And though great pretenders may promiſe ſecurity in its uſe, yet it is no wiſdome to adventure your perſon upon every one's, bold, raſh, and ignorant confidence; *Melius eſt non prodeſſe, quàm obeſſe*, Fierce accidents will fall in. Bold Empericks will promiſe much, and perform little; and will

adventure

adventure upon what they cannot govern: and therefore muſt needs abuſe themſelves, and their *patients*. I do not decry the right uſe of Mercury; for, take away Mercury, Antimony, and Vitriol, you leave the Armory of Phyſick, reproachfully weak.

The Methods of cure *approved*, are

1. That by *Treacles* and *Indian Alexipharmaca*, which in time, and right uſe, will take effect: but this way is long and tedious.

2. That by *Antivenereall Magnets*; which is noble, and to be reſted in; ſure, potent, and effectuall to draw out the venereous matter: which let none deſpiſe, becauſe they do not underſtand by ſuch hints. *Dii laboribus omnia vendunt.*

The Laſt is, that by *Sympatheticall* application; which ſaveth the patients much trouble, and uſeth nature in her moſt ſublime, and nobleſt activities. (Theſe two laſt Methods of cure, let the weaker ſex eſpecially take notice of, whoſe more tender bodies, and feeble ſpirits, render them moreunable to bea

the more rough and difficult wayes of cure.) These are methods, which many men, of great attainments otherwise, (through pride and unthankfullnesse) have rendred themselves uncapable of. What the Magneticks are, how applied, and by what causality they operate; what the Sympatheticks to be chosen are, and by what symmetry, oneness, and community of spirit, they have their effect, or whereby their causality is hindred, or set on motion, *longa dies docuit*; every one is not fit to receive it, nor would understand if they were told, nor could apply if they understood. The learned unprejudiced, may inform themselves. If any one find a new *spring* issuing out of *Parnassus*, reason will, that he first drink the waters thereof. The effect will best commend the work, and the patients *Euge's* the cure: and that's enough to secure against the mad tooth of detraction, and silence the charge of Novelty, (the strength whereof others, (famous in their generation) have broken to my hands.) For who knowes not,

not, that the opinion of the Circulation of the blood is new, and thereupon the doctrine of Feavers fundamentally new, the way of the Chyle new, the sanguification of the heart, veins, masse of blood it selfe new, the proper work of the Liver new, the Chymicall anatomy of all mixt bodies new, the whole frame and face of naturall Philosophy new: and yet the Assertors of these not despised by any, but proud Stoicks, whom no reason can perswade that they are men. Physick came in at first Empirically, (though it stood not so) and by induction of manifold experience it was brought into Precepts and Principles: And had the way of improving experience, been longer stood on, and Physick too soon not taught to systematize; it had better improved, and fewer breaches been made on its doctrine; to the greater honour of the Art, and its Professors, and benefit of Patients. But this practicall Art must be like speculative Sciences, and take a body of generall Principles before they be found *fide*

dien-

digna, & ſufficient cauſes of Concluſion. But had they been ſuch; the Fabrick had been firmer. It is true, and cannot be denyed, that naked Experience, (not ſupported by weighty Reaſon) is but a dwarf, and can do little; nay, is often miſchievous: but they that joyne both together, will find them a fortreſſe ſtrong enough to abide the battery of calumny. If (in theſe methods of cure) I walk in paths leſſe trodden, yet (ſince my foundation is pureſt Philoſophy) I ſhall ſay for my ſelfe, *Salve amicum lumen*! I will not, with ſome others, *contra rationem inſanire*. All the ſatisfaction, I ſhall in concluſion give the Reader, (and that will ſatisfie the ſober and modeſt) is, to remit him to that of *Seneca*.

Multi ad ſapientiam pervenire potuiſſent niſi putaſſent ſe perveniſſe —— Multum egerunt qui ante nos fuerunt, ſed non peregerunt. Multum adhuc reſtat operæ, multumque reſtabit; neque ulli nato poſt mille ſecula præcidetur occaſio aliquid adhuc adjiciendi.

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